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the New Testament, the Gnostics, Augustine's Theology, Medieval Theology, and on Liebnitz and Protestant Theology. He examines also the attempts made to base religion on authority, and criticises the views of several modern philosophical writers whose views differ from his own.

The chief value of the book lies in its criticisms. It is well written, the style is clear and untechnical, and anyone who is interested in the philosophical basis of religion will find it worth reading.

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THE PRECINCT OF RELIGION IN THE CULTURE OF HUMANITY. By Professor Charles Gray Shaw, B. D., Ph. D. London: Swan Sonnenschein & Co., 1908. Pp. i, 279.

This book "contains the substance of the lectures delivered in the Graduate School of New York University in the course entitled Philosophy of Religion." The author claims to have set aside in these lectures both metaphysics and psychology "for the sake of a humanism which seems best adapted to defining the essence of human worship." Who will be able to read this announcement without a start? Humanism in religion without psychology! The central doctrine is that religious consciousness possesses an independent nature and a self-constituted character. Four parts of about equal length make up the book: (1) The essence of religion, (2) the character of religion, (3) the reality of religion, (4) the religious world-order.

The reviewer cannot share the satisfaction which the author no doubt feels at having succeeded in excluding psychology almost completely from his treatment of religion. And he regrets having to record another achievement of the author as unfortunate as the first: the rich stores recently added to their respective sciences by the students of anthropology and of primitive religions have remained unused.

The result of this voluntary exclusion, or ignorance, is the production of a volume as formal, remote from religious life, and therefore unprofitable, as any we have seen for a long time.

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